

THE NUR AFSEAN

Vol. VII.

FRIDAY:—MARCH 20th, 1903. No. 12

EDITORIAL NOTES.

The *Civil and Military Gazette* epitomizes the circular letter of the Director of Public Instruction announcing a Conference on Education as follows:—

"A General Educational Conference will be held at Lahore about the middle of April, and will be followed by a Departmental Conference. In both cases, the Director of Public Instruction will preside. It is proposed that an Educational Exhibition should be held at the same time, so that departmental officers, managers of schools, teachers and the general public may have an opportunity to see and judge of educational work and appliances. The general nature of the exhibits will be:—School and College text-books in English or any Vernacular books for school libraries, &c.; illustrations for text-books, maps, charts, diagrams, and the apparatus by which they are prepared; scientific and mathematical apparatus; school, college and boarding house furniture; Gymnastic appliances and materials for sports and games; appliances and apparatus relating to Kindergarten teaching; models, pictures, paintings, photographs, &c., of educational value, book-binding and lithography with apparatus; materials for object-teaching and for hand-and-eye training; calligraphy, English or Vernacular; relief maps; needlework of all kinds; work done in Industrial and Technical schools, in Schools for the Blind in Orphanages, in Training Institutions and in Reformatory Schools; Stationery, Weaving, Musical instruments and books, Manuscripts, illuminated or other, etc."

Mr. F. M. Gilbert Genl. Secretary of the Y. M. C. A., spent four days in Ludhiana. Meetings were held Saturday, Sunday and Monday, which were very helpful to our local organization. On Sunday evening, Mr. Gilbert set before us the history and progress of "The Student Volunteer Movement" in America and England in particular, and in the various countries of the world, including India, China and Japan. The information thus given brought joy to many hearts, quickening faith and inspiring hope.

The results of the Middle School Examination are out. We congratulate the parents and patrons of the successful candidates. The Christian Boys High School sent up 10 candidates. Of these one was prevented from appearing in the Examination after the first day by serious

illness. Of the 8 who took the Examination, six passed as follows:—Ignatius Durga Pershad, Abanazar, Sháh, Mahmud Hasain, Sirdar Masih, Joseph Brown and Cecil George.

Sixteen Students went up from the City Mission High School. Of these seven passed with two "under consideration." In the M. B. School the results were candidates 16 of whom 8 passed.

The Islámia School sent up 23 candidates of whom only one passed. The Arya School sent up 17 of whom 2 passed and 3 under consideration.

All things considered, the Boarding School results are satisfactory.

In his address at the third Anniversary of the Society for Promoting Scientific Knowledge, held Feb. 28th, at the Forman Christian College Hall, Lahore, Lala Gokal Chand, M. A. presented a gruesome picture of Hindu social life as seen in the results of child marriage. He made an earnest plea for reform. We can only give a partial report of his address.

"The Hindus groan under the curse of early marriage, though I can hardly say the Mohammedans are altogether free from it. Look at the bad constitutions of your boys and girls, their weak eye-sight, failing memory. Look again at the number of widows in your country, for which mainly early marriage is responsible. The following statistics about Bengal alone would speak for themselves.

Widows up to 1 year's age	483
" between 1 and 2 years' age	576
" " 2 do. 3 "	651
" " 3 do. 4 "	1,756
" " 4 do. 5 "	3,861
" " 5 do. 10 "	34,705
" " 10 do. 15 "	75,590

Take into consideration the treatment that is accorded to these unfortunate creatures by their guardians. In Hindu households their persons are regarded as unholy. They can't attend any marriage. They have to perform the worst drudgery. And this misery is aggravated when they are doomed to a life-long curse. The Mohammedan widows have some consolation which is denied to the Hindu ones.

Take again the case of caste. It is a Hindu institution and my Mohammedan friends will pardon me if I discuss the caste question from the Hinduistic point of view. Only a few days ago, the *Bengalee*, one of the leading papers of Bengal, drew the attention of the Hindu Community to this important point of their social constitution and appealed to them to relax the stringent rules of caste. This is what the learned editor says:—

"The facts to which we have called attention afford ample food for serious reflection. They suggest the desirability of a judicious relaxation of those social laws, the cast-iron rigidity of which is driving many Hindu men and women to seek shelter in the bosom of Mohamendan society, for which we may say we have great respect. Hinduism is a non-proselytizing religion and does not seek converts from other religions. It is, therefore, all the more necessary for Hindu leaders to prevent any diminution in the number of Hindus by conversion to other faiths. Now-a-days, we hear a great deal about the so-called Hindu revival. It is to be hoped that the question, which we have felt it to be our duty to raise, will not be deemed undeserving of the serious consideration of those who profess to be the custodians of Hinduism, pure and undefiled."

Leaving aside these evils and their off-shoots, *e. g.*, aversion to sea voyages that are peculiar to the Hindus there are many more which are common to all the people of India. The Demon of Drink is daily adding to his rebel ranks the brave Sikhs, the chivalric Rajputs, the sturdy Jats and is recruiting from more peaceful classes in addition. The ruinous marriage expenses, that reduce the princely Baniya to a shopkeeper, compel the rich landowner to pawn his land and drive the poor already-over-burdened agriculturist into the iron grip of the Shylock-hearted usurer.

All these evils cry for a reform and it is high time that the educated community of our country should gird up their loins to bring about the needed reform. The best assurance of success is the old adage 'Example is better than precept.' The educated community should first set the example before they can expect the others to follow them."

These last words are exceedingly suggestive. 'The best assurance of success is the old adage 'example is better than precept'. It is common enough to hear eloquent addresses on temperance by men, who patronize the drink shop on their way home from the meeting; or, for reformers to exhort others to do what they have no present intention of doing themselves. Even the eloquent speaker, himself fully-aware of the need of reform and pleading for men, who will be ready to practice what they preach, yet seems to hesitate and instead of 'example' he commends first a reform of popular Hinduism, which, he says, 'will not countenance your social reform,' in the belief that, when reformed, Hinduism will return to its pristine purity. The reforms required will never be made in that way. The more earnest thinkers, tiring of waiting on Hindu reform will break away from the social system and find refuge in Brahmoism, Muhammadanism and Christianity.

A serious error underlying the learned lecturer's argument, is the concession that the social reform which India needs is necessarily a religious reform. It seems to us that the problems of social reform, in so far as they concern mere matters of custom and policy, may be solved without any change of religion. The Hindu has learned to mingle promiscuously with all classes in a railway train, to drink water from the hydrant on the street, to wear English clothes, to cross the Kala Pani &c, &c, but in most cases the religion has not been affected in the process. On the other hand, many Hindus are secret believers in Christianity, read the Christian Scriptures and pray to and worship the Christian's God, and yet have not abandoned any custom of their family, which their conscience can condone. All this proves that religion and social custom have no such vital connexion as that which is claimed in the lecture under review. All this said, we commend the purpose of this address and the courage of the speaker in setting forth in clear light one of the darkest phases of the Hindu social system. It is to be hoped that many will be made stronger in their purpose to bring about a reform.

Current Thought and Incident.

DISTINCTIVE FEATURES OF CHRISTIAN WORSHIP.

These may be thus stated in the negative form: No Temple; No Priest; No Altar; No Sacrifice.

1. There is no Temple. The edifice where Christians meet for worship is not a temple; it cannot, except by a figure of speech, be called a church; it is merely a meeting-house. This is true of the most costly cathedral, as well as of the humblest log cabin. It would have been better had the simpler title been preserved. Christian worship is derived historically not from the ancient Temple, but from the synagogues, where God's people met for weekly worship. It was to these our Lord resorted; and, after him, the Apostles. The meaning of the word "Synagogue," as its etymology shows, is a "gathering together," and, by metonymy, "the place, or house of meeting," and also "the assembly," or "congregation," itself. Hence, when the Puritans discarded the sounding names of cathedral and church and called their place of worship "a meeting house," they but recurred to primitive usage. The term "church"—"ecclesia"—is, in the New Testament, never applied to the building—not the house, but the company of worshippers is called the church. In classic usage, "ecclesia" is the common term for a meeting of the ecclesiastical—i. e., those lawfully called—"assembled to discuss the affairs of a free State; the body of citizens summoned together by a herald."

"The Septuagint transfers the designation to 'the assembly of the people of Israel,' whether summoned or met for a definite purpose, or considered as the representative of the entire nation."

In the New Testament, it denotes the Christian people under a two-fold aspect: First, the entire community of all, who are called by and to Christ, who are in possession of his salvation—the Church universal. Thus Christ says: "I will build my Church, and the gates of hell shall not prevail against it." Matt. 16: 18. This is the sense in Acts 2: 47—"And the Lord added to the Church daily such as should be saved." And in Acts 5: 11—"Great fear came upon all the Church." In I Cor. 8: 28—"And God hath set some in the Church, first apostles," etc. In Col. 1: 18, Christ is called "The Head of the body, the Church." Throughout the Epistle to the Ephesians, the term denotes exclusively the entire Church. So in the Epistle to the Hebrews, 12: 23, it is styled, "The general Assembly and Church of the Firstborn, which are written in heaven." It is designated "the Church of God" in I Cor. 10: 39; 11: 22; Gal. 1: 13; I Timothy 3: 5, 15.

Again, the term is applied to the New Testament churches as confined to particular places: Romans 16: 5, "The church that is in their house;" I Cor. 16: 19, "The churches of Asia salute you;" Col. 4: 15, "The church which is in his house;" Philemon 2, "The church in thy house;" I Cor. 1: 2, "The church of God which is at Corinth;" Acts 13: 1, "The church that was at Antioch;" I Thess. 2: 14, "The churches of God which in Judea are in Christ Jesus."

In every individual church the character of the Church as a whole is repeated. The entire body, and each particular company of believers, is the Church—the Church of God—presided over by Christ, redeemed by his blood, and replenished by his Spirit. This august title, "Church of God," is never, in the New Testament, applied to the building; that is merely the place where the church meets

for worship. The New Testament Church knows nothing of holy edifices, of consecrated brick and mortar. The sacred name is reserved for the body of believers. In this, the Christian Church appears in marked contrast with the Jewish. The Temple at Jerusalem was a holy place, independently of the congregation of Israel: indeed, the people were not permitted to assemble within its sacred precincts, but were confined to the courts. Only the priests in the daily services were allowed to pass the threshold, and they were arrested in the first chamber; while into the second, none could enter except the High Priest, and that only once a year, and with august ceremonies.

This innermost Sanctuary was named "The Holy of Holies." It was consecrated by divine tokens. There were the two tables of stone, on which were engraved the Ten Commandments, given by Jehovah to Moses at Sinai. These tablets were deposited in a box, called the "Ark of the Testimony." The golden lid of the Ark was styled the "Mercy Seat;" above, stood the mystic figures of the cherubim, with outstretched wings and with eyes bent on the golden seat of mercy. Diffused through the chamber was the mysterious effulgence called the "Shekinah," which was some visible and radiant symbol of the Divine Presence and glory. On the great day of atonement, when the High Priest entered the hallowed place, he brought with him, by express command of God, sacrificial blood, which he sprinkled upon the Mercy Seat. This blood was derived from the appointed victim, which had been offered on the great altar of sacrifice in the court of the Temple. In the final destruction of that great and glorious edifice, the worship was detached from its local habitation and diffused through the world, so that, as was said by the last of the prophets (Malachi 1: 11), "In every place incense shall be offered unto Jehovah's name, and a pure offering." No longer, Jesus tells the woman, shall men worship the Father merely at Jerusalem; but wherever his true worshippers meet together, they shall worship him acceptably, in spirit and in truth.

Presbyterian.

A CHRISTIAN PREMIER IN CENTRAL AFRICA.

The Katikiro or Prime Minister of Uganda, the kingdom in Central Africa, is a remarkable man whose character and work entitle him to a high place in the esteem of mankind. His name is Apollo Kagwa. One on seeing him might imagine that he was so named from the Greek god because of his fine physical form, for he is six feet two inches in height and well proportioned; but, as a matter of fact, he was named for Apollo, the companion of St. Paul. He is now thirty-five years of age and, as Katikiro, combines the office of prime minister and chief justice. Moreover, as the title king is but six years old, Apollo is the chief of the three regents. From an interesting article in the *Church Missionary Gleaner*, by the Rev. J. Roscoe, we learn the following facts in regard to this remarkable man:

He is the son of a small chieftain, and in his youth he became a page to King Mtesa. While in Mtesa's court he learned something of the Swahili language in use among the Arabs. He learned the gospel story of Mackay and Ashe; and it was at this time that he was baptized and took his Scriptural name. In Mwanga's reign, he was advanced to chieftainship, and, during the commotions that followed, he became a leader among the Protestants, and was general in the Army, fighting against the Mohammedans. After peace was restored and the Christians came into power, Apollo was made Katikiro.

These were trying times, and the king distrusted Apollo and the Roman Catholics greatly annoyed him, while the

officers of the British Company criticised his course and made his position one of great difficulty. Through all this he passed with great calmness and courage, and Mr. Roscoe says:

"No British statesman could have more successfully steered and safely brought into port the ship of state than did Apollo pilot his vessel through that troubled political period, and many more such times which have come upon the land since the British government took over the protectorate. He has been a godly leader of the Baganda during the Soudanese rebellions and the civil wars, the loyal supporter of British supremacy and friend of the British officer; also a true, fearless Christian, who never shrank from telling either native or European, if he failed in his duty to God or man."

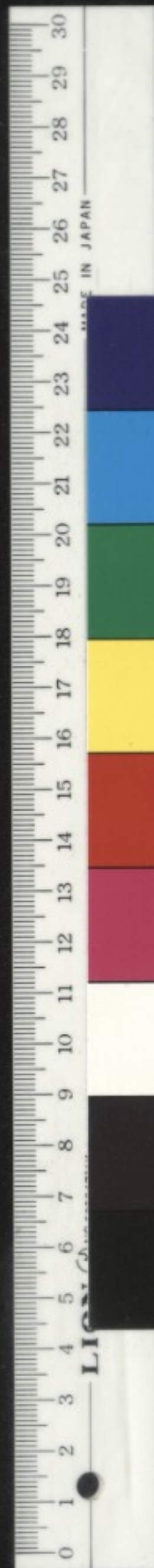
When we think of this man, holding such a position of responsibility, we must remember his early training. Twenty-five years ago he and his people were veritable heathen, with no trace of civilization. Superstition and cruelty and wickedness of all kinds surrounded him during his childhood. All that he learned in his early years had to be rejected, everything that now characterizes him had to be acquired, and the change which is visible in him and in other of the Baganda is marvelous indeed. Mr. Roscoe says: "Avarice, intemperance, lying, fleshly lusts, and unbridled passions have been brought into captivity; the Bible is daily studied, family and private prayers are daily observed, and Christianity as taught in the Bible is the standard for daily life. Yet in spite of all this, there are obvious shortcomings which arise in embracing Christianity in mature years; and again, some truths have made greater impressions upon the mind and character, whilst others are scarcely noticed. For many years Apollo not only had his morning and evening family prayers, but also attended daily Bible classes in the school by the cathedral and the daily services there. Recently the pressure of State business has prevented his regular attendance, but he has his own set times each day for study, and two or three times a week one of the missionaries visits him to assist him with difficult Biblical passages, et cetera. He is a generous contributor to the church funds and supports several native missionaries, in addition to many deeds of kindness to pastors or needy teachers. He is a married man with six children by his present wife, and several others by wives he possessed before he became a Christian. The children are being well trained and educated, not spoiled by a lax or over indulgent father. His large household and numerous retainers are cared for, even to having a small church of their own in his enclosure, with a teacher in daily attendance."

The Macedonian Agitation.

When I was in Macedonia, writes a correspondent of the *Daily Express*, I visited most of the disaffected districts and was particularly struck by the intense longing exhibited by the natives to get even with their oppressors, who for ages have ruled them with an iron hand. The peasants neither know nor care what will be the result of an insurrection. What they do yearn for is an opportunity to avenge innumerable outrages which have been perpetrated upon them.

Should hostilities break out, the peace of Europe will be menaced. Russia cannot stand by and see the Turks victorious in the Balkans, nor can Austria permit the Great Bear to interfere with her rights in the Near East.

It has been known for some time past that the Macedonian Committee has been endeavouring to enlist public sympathy by the systematic publication of the various atrocities committed



by the Turkish troops in the different districts where the flag of the Sublime Porte floats.

These reports are not to be wholly relied upon as they are often exaggerations. However, facts have been stated that no one can gainsay. Murders are as common in the troubled districts as theft is in London. The sanctity of family life is unknown, so far as the Turkish soldiers are concerned.

So much for the atrocities; now let us look to the cause. This is not far to seek. Go to the Yildiz Kiosk Palace at Constantinople, and there the question is answered.

His Imperial Majesty the Sultan, knowingly and wittingly makes a habit of refusing to pay his various Governors in Macedonia. These officials naturally have to live, and have also to render unto Cser the taxes due to him according to the law.

Consequently they overtax anyone out of whom they think they can squeeze money, and when a man refuses to pay, he is clapped into prison, the whole of his goods confiscated, and the Governor, pleased with the turn of events, kneels down on his mat, turned towards Mecca, and thanks Allah for his bountiful goodness.

Frequently, when a man refuses to pay his taxes, he shows fight, and herein lies the opportunity of the soldiers. It is immediately stated that the village is in a state of rebellion.

Troops are hurried up, and the villagers, driven to desperation, fight a pitched battle, with the result that several of them are killed and their village pillaged. The unfortunate men who happen to fall into the hands of the authorities are usually maltreated, a pleasant form of amusement being to hang them by the feet and leave them in that position for several hours. They then are hurried off to the nearest prison where they spend the rest of their day.

The prime agent in the present movement for emancipation from the Turkish yoke is that mysterious body known as the Macedonian Committee.

This body is a combination of patriots, selfseekers, adventurers, and people with a grievance. The patriots, however, are few and far between the majority being nothing more than adventurers, who looked upon the coming insurrection as an opportunity to fill their pockets and find a comfortable billet in the new Government.

There is between the committee and the Young Turk party a very decided understanding which amounts to the Young Turks promising to stir up internal strife in Turkey proper while the Macedonians are battling for liberty.

The committee has no definite headquarters and may be found at any time issuing its propaganda from Bucharest, Paris, Geneva, or Sofia. It has, however, at Geneva, a representative who is the intermediary between various chiefs.

Frequently meetings are held at Geneva, Sofia and Zurich and Paris is used as the great distributing centre for Macedonian literature dealing with the various outrages and murders which the committee sends broadcast over the whole of Europe.

The committee's great aim is to enlist sympathy and if possible to get one or other of the Powers in conflict with the Porte. Then will be their opportunity and a united Macedonia will be proclaimed.

The Committee, in preparing its literature, does everything in its power to enlist the sympathies of Europe on the ground that Christians are being brutally ill-treated by Muhammadans.

If the average Britisher could only see these Christians, his sympathies would receive a severe shock. The Macedonian is usually a thriftless, dirty, lazy, vagabond, fond of the rifle, and with a great contempt for work. He is ostentatiously a member of the Greek Church, but is in heart a careless unbeliever.

He is, however, a fond husband, and does his best in his careless, easy-going way to look after the welfare of his children. He knows not the first law of sanitation, and looks upon

water solely as a beverage. His ideas of morality are as crude as his costume, and he loves nothing better than to catch a Turk unawares and give him the contents of his rifle in the back. He is very excitable, quarrelsome, and unprincipled.

The power of the Macedonian Committee is immense. Thousands of peasants in Bulgaria, Servia, and even Roumania apart from Macedonia proper, regularly, month by month, subscribe towards the cause.

In some parts of Bulgaria the Committee goes on further and even forbids the peasants to pay their taxes to the Government, but instead commendeers them for the great scheme of freedom.

From all parts of Europe subscriptions are received, and America each year sends her tribute.

The secret of the influence possessed by the Committee lies in its restless energy to stir up strife. It is ever active; its agents are to be found in every village in the troubled districts. It knows full well the power of money, and it utilises its resources to corrupt, underpaid officials, and by this means gain admittance into the secrets of State at Sofia, Bucharest, and Constantinople. The Sultan knows perfectly well that all his movements are daily reported to the Committee, and that the innermost secrets of the Porte are not worth twenty-four hours' purchase.

The methods of the committee are unscrupulous in the extreme, but so are those adopted by the Sultan towards his subjects in Macedonia.

A virulent and long-standing disease requires strong medicine, and under the circumstances, with the conditions of the handicap all against them, it is not surprising that the reformers, despairing of obtaining redress by legitimate means, should have recourse to the strategy by which their cause can be advanced.

C. & M. Gazette.

Messrs. B. & N. Ram and Sons issue as Durbar souvenirs excellent portraits of Their Majesties by their half tone and line process in which they are pioneers as to this Province. For their enterprise in this direction they have been appointed photo engravers to Sir Charles Rivaz, besides receiving Rs. 250 as a reward for establishing a business for the provision of book illustration in black and white by the above process.

A COMPREHENSIVE COMMENTARY ON THE QURÁN.

Some years since the Rev. E. M. Wherry of Lodiana prepared a comprehensive Commentary on the Qurán. This was published in 4 octavo volumes by Messrs. Trubner and Co. of London and sold at £2 8s. per set. The Commentary brings to the English reader the interpretation of the Qurán by the principal Muslim authorities, supplemented by the interpretation of modern European research by such men as Moeldeke, Weil, Suprenger, Redwell, Muir and others. By special arrangement with the author students and Missionaries may have these volumes for £1-4s or Rs. 18 net.

E. M. Wherry.

N A P.

A TRUE INCIDENT.

These burglaries are becoming serious. Mr. Standing said, as he laid down his newspaper, "Jones' place was broken into last night, and a large quantity of jewelry taken, and the gang got clear away. I cannot tell what the police are about."

"Oh, James, perhaps they will come here next!" exclaimed his wife, with a distressed face. She was a slight little woman, one of the best of wives and mothers, but constitutionally timid, with nerves that vibrated to the slightest touch of alarm, and her husband regretted having given her the news. He was a watchmaker and jeweller in Westminster, with a well-established and prosperous trade which, however, made no dash or show; but no one, from the appearance of his windows, would have supposed how really valuable his stock was, he reminded his wife of this, and she smiled a happy response to her husband's words.

An hour later Mr. Standing went to superintend an unusually careful closing of the shop, and Mrs. Standing, coming down stairs from seeing her children to bed, found him still there, and joined him. Suddenly the door was pushed open, and a huge dog walked in and calmly proceeded to divest himself of a thick overcoat of snow, shaking it off unceremoniously on the carefully kept floor. "Just see him!" Mrs. Standing exclaimed indignantly; "wetting everything! Thomas, put him out." The assistant hastened to obey, but his attempts at eviction were not a success. The dog sat quietly down under a very hailstorm of shouts and threats, wagging its tail. "Well, it is a rough night to turn the poor brute out in," Mr. Standing said at length, "we might give him a bed somewhere, my dear"; and his wife, with pity, agreed that perhaps the dog could be housed for the night.

This, however, was by no means the purpose of their unwelcome guest. As Mr. and Mrs. Standing turned to their cosy room, he walked in stately fashion by their side, and took possession of the hearthrug with such

AN AIR OF EASY PROPRIETORSHIP,

that they laughed again. The visitor wagged his tail, and then settled down for the night.

He was quite ready in the morning to receive the children with his comical master-of-the-situation air, and stood majestically in their midst, slowly waving his plumed tail in graciously condescending response to their frantic caresses. But all attempts of the children to coax him out of doors for a walk were fruitless. He attached himself simply and entirely to Mrs. Standing, following her everywhere, and, when she sat down, stationed himself closely by her side, with a dumb devotion that quickly changed her first feeling of distaste into real enjoyment of his presence.

Later in the afternoon, Mr. Standing came into the room, with a concerned air. "It is very unfortunate," he said, "Thomas has not returned from his tea, and I must keep an appointment at five o'clock, but I don't like leaving you alone, Hetty."

"Oh, I am not quite such a coward as that," she said, with a brave attempt to smile; "it can only be for a minute or two; and besides, I have this valiant monster," and she turned to pat the dog, who lifted to her eyes eloquent with devotion, though his easy, insouciant bearing scarcely justified any special reliance on his bravery.

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THE EDITOR, PUNJAB MISSION NEWS, LAHORE.

So, Mr. Standing, lingering as long as he possibly could, was obliged at last to go, and Mrs. Standing took his place in the shop without a thought of fear. Not a minute afterwards, the outer door was sharply opened by a man, who, pausing to speak to a companion who remained outside, advanced to the counter and asked to look at some watches. Mrs. Standing, meanwhile looked at him, and she now nervously wished that Thomas would come, for with the quick observation of a town-bred woman, she detected the combination of polish and ferocity and cunning characteristic of the London sharper. As deliberately as possible, to gain time, she selected some cheap silver watches, and placed them before him.

The man became impatient. "I don't want rubbish like that. Bring out some decent gold watches—something worth looking at," he said, irritably, and as she hesitated and falteringly asked if he would not call again, when her husband would be able to show him what he wanted. With a fierce oath he ordered her to lose no time, or it would be the worse for her. Then there was a low, impressive growl, the flash of a quickly moving body, and

NAP WAS ON THE COUNTER,

facing the man, crouching for a spring, his eye covering him with such a keen regard of any hostile movement that the ruffian dared not even stretch out his hand for the revolver. So they stood—one of God's noblest creatures, debased, dehumanised, and the magnificent animal, with more than human power flung in every limb. A London thief is not slow to discern his master, and this one took Nap's measure to the full. With another oath—below his breath this time—he turned away, and lost no time in joining his companion outside. Nap took his victory calmly, but his descent from the counter was as rapid as his leap to it had been, when he saw the mistress he had served so well sway forward and fall to the ground. A dog's tongue is credited by its possessor with wonderful curative properties, and it was now actively employed in the eager attempt to restore consciousness. And so Thomas, a moment afterwards found the pair, his first horrified dread of the animal's ferocity being changed to wondering admiration when the intelligent head was raised to him, and a distressed whine said, as plainly as a dog can speak, "Come and help me."

It was an exciting story to which Mr. Standing had to listen on his return, and the first thought was of devout gratitude to Him who had wrought so marvellous a deliverance. "But where is Nap?" was the next very natural question; and had he been there surely no dog would ever have been more loaded with caresses and marks of favour. Nap was not there, nor was he ever seen or heard of again; but his name was henceforth always named softly as one of tender and mysterious memory.

Mr. and Mrs. Standing were well known to me. Certain articles we daily use were purchased from their stock, and often I find in them "sermons" on the care of God and the ministry of angels.

Percy Park, Tynemouth.

M. C. F.
In the Christian.

No man can learn what he has not preparation for learning, however, near to his eyes is the object. Our eyes are bidden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened. Then we behold them, and the time when we saw them not is like a dream.—Emerson.

"The best medicine for self-conceit is to be well introduced to yourself."—*Ram's Horn*.

2

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1. *Our Lord's Teaching* by Rev. James W. Robertson translated by Dr. W. Huntly, 320 pp., 12 mo, Boards 4 as. and Cloth and Gilt letters 8 as.

2. *Rampál Singh's Surrender* by Miss Louise Marston, 143 pp., Royal 16 mo., cloth 4 as. and boards 2 annas.

This book is published also in Roman Urdu at same price,

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FOREIGN TELEGRAMS.

RITUALISM IN ENGLAND.

A CLERGY DISCIPLINE BILL.

London, March 13.

A Clergy Discipline Bill has been introduced by Mr. Auston Taylor for the purpose of facilitating the prosecution of recalcitrant Ritualists, especially by abolishing the Bishop's veto. The Bill reflects the growing feeling that exists in many circles, that the Bishops are too indulgent regarding ritualistic extravagances.

DEBATE IN THE COMMONS.

The Archbishop of Canterbury, several Bishops, and many peers were present at the debate, in which Sir William Harcourt and Mr. Balfour participated.

MR. BALFOUR'S PLEA FOR COMPROMISE.

The latter said he felt strongly the peril that extremists on both sides were bringing upon the Church. It was certain that we must suppress illegal practices, but we should avoid simultaneously alienating a great body absolutely loyal to the Church. Personally he urged the reference of the Bill to a Select Committee, with a view of finding a middle course. He was opposed to the second reading of the Bill, which was, however, read for the second time by 190 to 139.

THE PRESS ON THE EVENT.

London, March 14.

The papers are full of details connected with the arrival of Mr. Chamberlain, which is described as the last and most striking of home-comings in which the heroes of the war have figured. Leading articles, while viewing his successful visit to South Africa, dwell on the importance of the work awaiting Mr. Chamberlain, and declare that the dominant thought to-day is that a strong man has come back. Now there is less reason for uneasiness regarding the nation's affairs.

RECEPTION IN LONDON.

London, March 15.

There were extraordinary crowds outside Waterloo, and Lord Roberts, Mr. Balfour and other distinguished personages were on the platform to meet Mr. Chamberlain, who drove to his residence amid an enthusiastic throng.

ENGAGEMENT WITH THE ENEMY.

London, March 15.

Reuter wires from Aden that a force despatched by Colonel Swann routed a strong force of the enemy at Lasakanto Well, killing fifteen and capturing and wounding many.

OBBA-BOHOTLE COMMUNICATION.

First communication between Obbia and Bohotle has been established by a Bikanir sowar carrying despatches.

RECEIVED BY THEIR MAJESTIES.

London, March 16.

Mr. Chamberlain was received by the King and Queen at Buckingham Palace yesterday.

Calcutta, March 17.

London, March 16.—The King will cruise in the Royal yacht at the end of March, visiting the King of Portugal at Lisbon.—*Indian Daily News Special.*

THE PREMIER ON PROBABILITIES.

Calcutta March 17.

London, March 16.—In the course of his speech during the Army debate, Sir Charles Dilke maintained that while the existing Russian frontier continues, the present military forces of India are quite adequate.

Mr. Balfour admitted that a Russian advance on India would be difficult with a strong, friendly and untouched Afghanistan to intercept it, but, he urged, we may yet have a much more difficult state of affairs to deal with.—*Indian Daily News Special.*

THE MULLAH'S WHEREABOUTS.

London, March 16.

The Mullah is now within the triangle of which Galkayu, Damot and Bari are angles.

RUSSIA'S ANTI-GERMAN OBJECTION.

London, March 16.

In consequence of Russia's objections to German officers, the Sultan has authorised the engagement of Swedish and Norwegian instructors for the Macedonian Gendarmerie.

TURKISH HONOURS.

London, March 16.

A special Turkish mission has gone to Athens to invest the King and the Premier with the Orders of the Ittehar and Medjidieh respectively.

Calcutta, March 17.

A fatal tram accident occurred in Chowringhee yesterday afternoon, when Mr. Nicholas Mills, a young engineer in the service of Messrs. Mackintosh, Burn and Co., in jumping out of an electric tram in motion slipped and fell under the second car. Both his legs were horribly crushed and he died shortly after reaching hospital. The deceased had only been out five months, and was the only son of a widowed mother in Scotland.

SCHEME FOR ITS SOLUTION.

London, March 17.

As the result of protracted deliberations, Ministers have submitted to the Sultan a proposal which it is believed will solve the Aden hinterland difficulty.

ARREST AND DEPORTATION.

London, March 17.

The police raided the hotels in Pretoria on the 14th instant, searching for persons unprovided with permits. One hundred were arrested, of whom 27, consisting of foreigners, were ordered to leave the Transvaal within 24 hours.

UNVEILING A TABLET.

London, March 17.

Lord Roberts to-day unveiled the tablet in the crypt of St. Paul's to the memory of Sir Samuel Brown, in the presence of Sir Arthur Power Palmer and a distinguished gathering of Indian officers. Lord Roberts delivered a warm eulogy.

Madras, March 17.

At the Police Court to-day, a native was charged with brutally maltreating his son, a child of 8 years, because he suspected him of playing truant from school. According to the evidence he thrashed the boy for three-quarters of an hour with a cane and rope's end, knocked his head against the wall, and afterwards shut him in a room with instructions that he was to receive no food. The boy died shortly after.

NEWS AND NOTES.

Captain A. F. BARTON, District Judge of Umballa, will be Deputy Commissioner of Ferozepore in succession to Mr. T. Millar proceeding on furlough. Major F. E. Bradshaw, from furlough, will relieve Major M. Douglas, Deputy Commissioner of Delhi, also in April.

The Gilgit Dak which left Astor on the 10th has been lost in an avalanche, together with three runners, Gbafar Sheikh, Shookur Sheikh, and Amir Sheikh. The postal inspector, Kashmir division, has been deputed to make full enquiry and recover the lost bags.

In connection with the grant of Rs. 25,000 for the repairs of ancient buildings and monuments in India, we learn that the estimated cost of repair for the Badshahi Mosque of Lahore is fixed at Rs. 3,767. The Government has consented to give half the amount, and has desired that the other half be paid by the Anjuman-i-Islamia, Punjab, Lahore, under whose management the mosque is.

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